

**Peter Keka**

**Kaloko-Honokōhau Oral History Program**

**Interview with Kepā Maly (and Stan Bond)**

**March 27, 2001 (Interview No. 3)**

This interview was conducted as a driving and walking tour— from the Kaloko Pond vicinity to Honokōhau Iki—traveling south along the path from the Kaloko pond. (See Figure 1 for approximate locations of selected sites referenced during the interview.)

- PK: Did you know of the people that lived in here?
- KM: You know, I don't. The only guys that I spoke with before, Keanaaina mā, and you know...
- PK: Did they mention anything about the Filipino people that were living there.
- KM: You and I spoke some about them too, because had Palacat, Catalino mā, you know. I don't know if they were, you know, but that was in your grand-uncle Akona's time?
- PK: Akona, yeah.
- KM: And this area, there's a well? Is there a well in here also?
- PK: It's in the back. You know actually, that's some kind of punawai, where people used to use the water to cook. Mostly, you know, for kitchen, personal use, their cooking.
- KM: Yeah, so they could dip water bucket or something. Is it a little well, or is it actually a pool?
- PK: It was a small little pool, a hole.
- KM: 'Ae, luawai, kind?
- PK: Yeah, luawai. But it's all buried now.
- KM: Oh! From debris, wash in, or?
- PK: Well, you know as time go by, people kind of ignore.
- KM: Yeah, then just like you said, if they no ho'oma'ema'e, clean, you always got to take care.
- PK: Yeah. You know, it's a daily routine for work there. If you don't, it's going to go.
- KM: That's right, if you don't take care, you loose it. You mentioned, because you were born in '40, when you started coming out here, was there anyone living back in here that you remember?
- PK: Not in here.
- KM: Not in here.
- PK: No. They would have been down there, Kohanaiki.
- KM: Catalino Palacat mā, Pedro? On that side?
- PK: On that side.

KM: Even I guess, Keanaaina had left, because he died, the old man died in '42.

PK: Yeah, the old man died.

KM: Had an old house right down by where we were parked yeah?

PK: Yeah, where the end of the pond below.

KM: That's right. You folks are going to clean out some of that debris that's come in now; in the edge of the pond, because it's filled up?

PK: Yeah. Eventually we'll get to that part.

KM: Yes. That's where you said you folks used to make trap fish. You put the wire in, in that area?

PK: Yeah, we used that to hold them.

KM: Hold 'em.

PK: Like you know ice box?

KM: 'Ae.

PK: We kept 'em alive.

KM: You'll enjoy your transcript here because you were talking just about that so I wanted to make sure it was that same area. Okay.

PK: On the way, we might find that they had smaller ponds that were made by the fishermen.

KM: Yes. You mean along the trail here?

PK: Yeah, along the beach. That is where they kept the fish that they caught.

KM: Yeah. Little kāheka you were calling them, yeah?

PK: Yeah, the little ones. Some would say, it's a pā wai, but you know it's like a kāheka.

KM: 'Ae. This trail that we're on now, this is new?

PK: Yeah.

KM: When you folks would walk from Kaloko out to Honokōhau, was it along the lae kahakai?

PK: It would be in the front, not back here.

KM: Not back, so along the front side. That's the regular trail that they used, eh?

PK: Well, that's actually the fishermen's trail.

KM: Yes, okay.

PK: This here came in the later '50s I think, 1950s.

KM: Yeah. Was Foo still out here, this side or?

PK: Francis was up to the '60s, until 1960, I think.

KM: Yeah. Maybe, do you think they were connecting from this road into Kailua or mauka?

PK: Well actually, when this road was made it was for the purpose of hauling that to the pond.

KM: The fish, like that or the stone?

PK: The stone.

KM: When they were doing stone work?

PK: Yeah. That's when they kind of put more into this road, what we have now.

KM: To improve the access so they could use, I guess they were using some of those old army truck Jeep things?

PK: Yeah. They were using quite a few equipments, coming through here. Like those old dumpsters, you know that would carry six yards.

KM: So six yards of material, stone like that? This 'a'ā flows back in here now, you've...the pā ilina is back where?

PK: [pointing, to area behind]



*Sites on 'a'ā towards Pā 'ilina at Kaloko (KPA Photo No. 1306)*

KM: Behind us, the kiawe?

PK: Yeah.

KM: That's the place, you were saying, you've been trying to take care of because...

PK: Yeah, but it's kind of, you know, overdue.

KM: Yeah.

PK: It's been ignored too long.

KM: Funny, you know you wonder where all of the families went. How come, you know...?

PK: Where they disappeared, nobody knows.

KM: Yeah.

PK: [pointing out an area where rock was harvested] ...They took all those rocks, the bed, it's over.

KM: I see, so when they were restoring the wall in the '60s, like that or '50s?

PK: Yeah, they got 'em mostly from out here.

KM: They were harvesting stone from here. You can see where it's been pulled out.

PK: Yeah, then they made this road connect to the main highway.

KM: Yes. We're still in Kaloko or just?

PK: Just about, this is the Hu'ehu'e Road.

KM: Hmm. Uncle, the pond, the 'au'au pond over here. It's back where the ahus are?

PK: Let's go look at it.

KM: Okay.

Group: [park easy-go, walk towards small pond]

PK: They made this pond.

KM: Yeah.

PK: The real ones are in the back there [pointing inland].

KM: Yeah. You know the big one that get the ahus around it like that? It's up there?

PK: It's way in the back there.

KM: I see.

PK: People used to come here and camp, along the beach and then this is what they wanted. You know, to take a shower.

KM: Yeah. Oh, so they just dug these, cleaned out?

PK: Yeah, cleaned out the place.

KM: Oh.

PK: So they could take a bath.

KM: Remember when we were talking, we'd mentioned the mo'olelo that tūtū Kihe had written, they said the pond they called Kahinihini'ula. Had the ahus, so that's the one they called the Queen's Bath now?

PK: Yeah, the one that's in the back.

KM: Yeah. Is that right near the boundary of Kaloko?

SB: Between Kaloko and Honokōhau.

PK: Honokōhau, yeah. They had a wall going through there, all the way to the beach. Naturally the wall, the beach runs, and it was I think, I'd say about fifteen feet wide, and... [gestures]

KM: Wow! And about six feet high?

PK: Eight to ten.

KM: Ten feet. Wow!

PK: You know, after a time [gestures falling down]...

KM: Hāne'e, everything fall down?

PK: Yeah, hāne'e.

KM: The guys, you said you think they were, Hu'ehu'e Ranch time they were quarrying stone here?

PK: Yeah, they were quarrying rock from here.

KM: Taking it over for the pond side?

PK: The pond, yeah, the wall.

KM: And the guys camping, they would come, they found these little luawai and clean them up?

PK: Everybody would camp down the beach, right down here, and then used this pond to take a bath.

KM: Oh. It's kind of wai kai brackish kind, a little bit?

PK: Yeah. Manmade, but the real ones are in the back, where the kiawe trees are.

KM: The pā ilina then, where these kiawe are, behind?

PK: Yeah.

KM: The cemetery one?

PK: Yeah, close to the cemetery, yeah.

KM: Yeah, Stan, what would be good then if we go along, you should try mark on the map some of the areas that we may be stopping at, okay?

SB: Okay. Well, we stopped up here, and I wanted to look at this site. I don't know what's up here. I don't know what this number 9 [Site K-9] is. [referencing Kaloko-Honokōhau interview map]

KM: Okay. All these heliotrope trees like this, all small then when you were young?

PK: Yeah, actually there wasn't this much.

KM: The coastline at that time was pretty much open, you could see clear?

PK: Yeah, you could see across. Now you have to go further out in order to see.

KM: Yeah.

SB: Was there more sand right in here, or less?

PK: [gestures out]

KM: More out?

PK: Yeah, it was further out.

KM: This area, sort of that we're in, right on the edge of Kaloko point.

PK: About twenty or thirty feet that way.

KM: Oh! We're just on the south of Kaloko point. We came out and saw some on the, little further over, some of the little poho, before the time we came. We no need again, remember the little bait, where they palu like that, or what?

PK: Yeah, they would make up till today a palu. They have some in front that way where the guy is. [pointing to someone on the shore]

KM: Yeah. In the park here, is he fishing?

PK: Yeah, he's fishing.

KM: It's okay to fish along the coast line here?

SB: Yeah.

KM: Not like the Kalapana one, where they had restrictions?

PK: Yeah, it's kind of dangerous.

SB: Because, you know, Kalapana, it was old family ground for so long that now, but here the families have been gone for so long. There really was not major family claims as fishing grounds.

KM: They weren't still living here?

SB: Yeah, right.

KM: By your time, except for the Filipino men who were working, wasn't full time?

PK: No, actually they look at it, they were appointed by the ranch. Appointed.

KM: 'Ae, that's right. They weren't long-term native residents?

PK: No, no.

SB: So there was more sand but less trees, that's what you said. I think the trees are holding the sand from coming back down or do you think?

PK: It could be, you know the roots, but the sand actually went further back, before it was, you know, more towards the front.

KM: Yeah, towards the ocean side. I loved your story, when you read the transcript, when he was talking about like the lā'ipala before. You said, "Now, you see one, before you'd see one hundred." What you see now is not like when you were young. And then Stan had mentioned, oh look there's more fish out there, but even that, you see a few now, before you would see the hundreds just outside.

PK: You never had to go further, too far to get them, they were in here. Living in the small ponds like this.

KM: These kāheka you call?

PK: Yeah. Now you have to go and dig.

KM: Hmm. So we'll go back to the area around Site K-9?

SB: Yeah.

PK: You want to go back where the foundation?

SB: Right here.

PK: Okay.

KM: This is Site K-8 on the map, okay.

SB: This is like one of the bigger sites along here, it's got this ahu, along and then this way too, along this edge.

KM: Yeah. Uncle, when you were growing up, you heard anything about this kind of places?

PK: No, mostly the front, where the houses were.

KM: Yeah. This was maybe too far back. Interesting though you see...

SB: Lots of little openings in here for them for storage and ag areas. There's a big opening back in here.

PK: The road goes that way [pointing north], into the pond. We used to come in the back, but hardly out here.

SB: There was like nothing left here just beyond what's right here like right now.

PK: Yeah, right, that's all it was. Whatever they left, that's all.

SB: They have some platforms over here, and walls.

KM: You can see they filled stuff in.

SB: Yeah and this has all been crushed and filled in cracks and crevices to make it easier to get around.

KM: Even trail, this is a trail right here, uncle.

PK: Yeah.

KM: This is trail going mauka, I don't know if that goes to the pā ilina.

SB: Right up to the cemetery.

PK: It goes in the back to that way.

KM: You can see though some water worns set into it.

SB: Exactly.

KM: Worn stones where the feet.

PK: What's happening though, what it's missing is the rock. The rocks like that.

KM: Yeah.

PK: Every so often they would have, here and then would go and then again, like that.

SB: Yeah. We mapped...Rick and I came out and we mapped these kind of rocks marking the trail. Along the edge of that 'a'ā, but along the edge of probably where the cemetery was.

PK: That's what's missing, the people, after that they stopped, they took the rock, or whatever they did with it. It's not where it is supposed to be.

KM: Hmm.

SB: Uh-hmm.

PK: That's why nowadays, when we look at 'em and it looks different to us.

KM: Out of context?

PK: It's all not where it should be.

SB: Yeah, this whole areas had, just like a little platform right here.

KM: Sure yeah. You can see where they built a little wall for a terrace; it's filled, possibly an ilina.

SB: Could be a burial in there.

KM: Yeah.

SB: Although I think, probably for here, they would have gone ahead and put them up in the cemetery up there.

KM: See, it depends on the context, you know, if it's even older, it may have been individual families here. The cemetery may have been a reflection of the post, just a little after the post period or something?

SB: No, no. I think that cemetery is early, early.

KM: Early before?

SB: Yeah.

PK: That long, before?

SB: I think that cemetery really, probably starts when you first start getting the development here on the coast, when you start getting people. I bet that cemetery starts around a thousand A.D., or a little earlier. That's just a gut feeling from being in there, and I think it continues on, and I think there are probably family areas in that cemetery.

PK: Did they analyze the bones or anything?

SB: No. That's just my feeling. My impression, because we don't have, we don't want to take any bones and look at them, deal with them that way. That's just kind of an impression.

PK: Yeah. You would assume that.

KM: Gut feeling?



- SB: Yeah, Just my impression that's early. There might be some radio carbon dates from the '70s, when those guys were. When they didn't quite do the right things, you know, and they would take those things.
- PK: Yeah, they took lot of things already. Even the ones that was in the back of the house. We don't know what happened to it.
- SB: Uh-hmm. What's interesting to me about this, is these ahu are probably marking a boundary around.
- KM: Uh-hmm.
- SB: This one there, they kind of fall off here, but then there's really big ones up here.
- KM: Really nicely built up over there.
- SB: Uh-hmm. Must be marking the boundary for this area, which makes me think, it probably was a fairly important household that most people weren't supposed to cross this boundary and those ahu were markers; maybe kapu markers or something. To keep people, to tell people, no further that this.
- PK: During our time, we were told not to go here. But you can go there if you use that road, or that road, but don't... [gestures]
- KM: Cut through. It's interesting, this trail is still very clear though, right here.
- SB: Yeah. There are lots of trails out here and 'a'ā, that are pretty. Was it you that said that Kamehameha supposedly used one of these areas back along here?
- KM: Yes. It's in the Emerson, 1882 notes, when he was out surveying the area.
- SB: Uh-hmm. I would say that this potentially could be part of that, with these kinds of...because you don't see ahu around residential sites very often. In fact the only other place that I've seen bounded with ahu like this in the park is at the Queens Bath, Kahinihini'ula, to me this was a very important site.
- PK: Yeah, they had people guarding the place.
- SB: Then those big terraced areas too, are another potential, because that was a lot of work, to smooth, because it all looked like this and to...
- PK: You know where the road is, you notice that they had some up high.
- SB: Yeah. To smooth out those big areas, so they were like this and to make them flat, that was a lot of work, a lot of work.
- KM: Some work! So roughly, you think we're right around the area of Site K-7 on the map?
- SB: I think right now we're at Site K-8, and I think Site K-7 is that little thing right over there.
- KM: Okay.
- SB: I think we're on Site K-8, and there's supposedly something across here, Site K-9. I'm not quite sure what those are though, but this is where we are.
- PK: The Site K-9, I think it was a foundation for some kind of hālau, you know.

KM: Hmm, makes sense.

PK: Yeah, because I think that was mostly for the fisherman, they would go in the front there.

SB: Yeah. I wonder if you have any...Peter is that your impression though, that this is a more important site, probably more than the most?

PK: Yeah. My grandparents always told us not to go in there. Then they would go and give offerings.

KM: In areas where get ahu around like that?

PK: In my time, in the early days during my time we used to drink water.

KM: The water in these little pools like this?

PK: Yeah. They were little more...

SB: Fresh?

PK: Yeah, then now.

SB: You think because they've taken so much water from higher up, that it's a little more salt water?

PK: I don't know it's probably the reason, and then the salt water keep [gestures].

SB: Pushing in more, because less fresh water coming down, so less the salt water come up.

KM: Is there a difference in the rainfall today then when you were young? More or less now, you think in your recollection?

PK: Now, I think it's little more.

KM: You think more rain now?

PK: In our time, even with our catchment, we had a hell of a time you know.

KM: To get enough water?

PK: Because we had to conserve the water. I think now the rain look like little more, but with the exception of more water that's why. They're taking out of the ground.

SB: Was this the area, when they dredged the pond in the '70s, is this where they pumped all the spoils up in here?

PK: Yeah, it came right across into here. From one pond to the other, but actually this was only for a bait well, mostly.

SB: Okay. There was actually a pond here and they dumped the spoil into that pond? They filled it up?

PK: Yeah. It was what you call the 'ōpae'ula?

KM: 'Ae. This was when Hu'ehu'e was going to try and develop that, they were dredging out?

PK: Yeah. They had something in mind, but whatever it was, I don't know.

KM: Yeah.

SB: I have the plans, I've seen it [chuckles].

KM: Shades of Hemmeter Resorts, no ho'i [chuckles].

SB: They were going to cut the fish pond in half, and make half of it, like a swimming area. It was pretty bad.

KM: Yeah. They were actually in behind here. Then there were small wai 'ōpae, like?

PK: Yeah.

KM: Oh.

SB: There's probably one right there, where the one plants growing up.

KM: Yeah the green, the Christmas berry in there.

SB: Uh-hmm.

PK: If you go further that way, got little more.

KM: Then you see the hau or milo in there, you know already get water close to the surface there too.

SB: Yeah, yeah. There's a cut that comes through there, a big cut, and when we get a little further down we'll get out there and look at those. We'll walk up that little cut and look. If you feel up to it, I'd like to walk to the Queens Bath, but only if you feel up to it. You know when we get over to that edge.

PK: You can see further out.

KM: The Site K-9 platform, you think that was like hālau or something?

PK: Yeah, some kind hālau.

KM: For the canoe fisherman?

PK: Before, when we used to go fishing, we would come by and we'd bring up our canoe, then we'd walk. Walk over, and we'd always stop over there, in that big, big area. More like some kind of fishing platform where they would put either mat, they would gather. But these sand dunes wasn't this way, it was lower and further out.

KM: It wasn't built up like this?

PK: Yeah. Even that Queen's Bath you know, we used to come, when we come fishing or we come hunting, we would use that to 'au'au but we never went inside the pond, we always brought the water out.

KM: You would gather up water and go out?

PK: Up further from the pond.

KM: That's a logical thing too, because if you go inside the water, dirty yeah, so if you want to drink also, you got to do that outside.

PK: Yeah, we take the water outside away from the pond. But eventually, after our generation, you know, people just didn't keep it up.

KM: Yeah, they don't think.

PK: They just, they don't care... [walking to the shore] Even this pond here, the wall, you see where the opening is, the wall is right across.

KM: Had another wall in here?

PK: Yeah.

KM: Wow! I wonder if they brought, just fish from the ocean, or did they bring honu in, or any kind or...?

PK: Well, you know, this place, the boat hardly would come in. What they did, I know there was a wall there because I used to walk.

KM: Hmm, so this is just south of the Kaloko Point that we marked down.

PK: Yeah. And now when you look at it there's nothing, it's all water. It's just like the other end of the pond Kaloko.

KM: Kaloko towards Kohanaiki?

PK: When you look at it, eventually if it stays like that any longer, it's going to be like this.

KM: That's right. May I ask you a question please, when we were talking before and you'd mentioned mama, what is...may I ask please, what was mama's maiden name? You said was it Kau'īō?

PK: Yeah, Kau'īō.

KM: Kau'īō, okay.

PK: Actually the family, my mother is from Moloka'i, she was born in Kalaupapa.

KM: But was it because her mother was taken there, or was she actually, was her mother from Kona and then?

PK: No, from there, her papa from there.

KM: Oh, I see.

PK: They came here, they brought my mama, because my mom never had the disease.

KM: 'Ae, the ma'i. You shared that your grand-uncle or uncle Henry Akona. How was he pili to you, on your dads side, or on mamas?

PK: On my moms, my mamas mama was his sister.

KM: I see, oh.

PK: When you look at my mothers mother, she was more hānai mother, not the biological mother.

KM: I see, because the mama had been ma'i?

PK: Yeah. They took the baby away.

KM: Yeah. Oh, so hard that time, yeah? I've been talking from the Ki'ilae side, with the Maunu children when the mama, Becky Maunu, got ma'i same thing, take away the babies, leave home. Took them Kalaupapa, hard, yeah?

PK: Yeah, really hard on the babies. They grow up in those days they learn that, they know what the truth was... [walking south along shoreline road to the intersection with the historic Hu'ehu'e-Kaloko Road]

PK: This is Site K-6.

KM: Okay, let me just see. We're right on the side of the Hu'ehu'e Road, yeah?

PK: Yeah.



***Makai end of the former Hu'ehu'e Ranch Road (KPA Photo No. 1311 )***

KM: Yeah, you know, uncle, you look, just what you said. If we look at this 1960s map, right near the turn Site K-6 or 5 paha.

PK: Yeah, it could be one of these. We had one more up there.

KM: Ah. What you think, kahuahale, or what is this?

PK: I really, we really didn't mark it, or observe this.

KM: Yeah.

PK: It was for some kind of olden thing.

KM: Yeah. That's why you almost look, 'cause get kahua on this side, the makai side, then this little enclosure like, within, could almost be, yeah?

PK: Yeah. You know something like, maybe animal or...

KM: Yeah, pā pua'a paha?

PK: Yeah. In the old days, you know the pu'a would be out, they would run all over.

KM: Out, 'auwana?

PK: They wouldn't enclose 'em because the kaukau was out... There used to be a lot of pigs when I was young.

KM: Yes. By your time? That's what we hear, old man Kanakamaika'i mā, you know.

PK: They would go out and bang, bang on the can. And when he'd do that, you'd see them move.

KM: All of the pu'a come.

PK: They would all come down, goats, pigs everything. The one's don't come home, he would send the dogs out. And the dog would go look for it.

KM: Yeah.

PK: [looking around the site, and old road alignment] They kind of disturbed the ground around the site.

KM: Yeah it is, well you know, plus the dozer like this. I guess what you guys did is, that you, later on, just to clean it up a little bit, went put the curbing along the sides?

PK: Yeah, just to mark the road. It was already done, cannot be undone.

KM: Yeah, that's right, especially the dozer tracks like that. You can't undo that.

PK: Only time will tell though.

KM: Yeah.

PK: Maybe not in mine.

KM: 'Ae. Basically they were gathering stone, taking it out to the pond.

PK: Take it to the pond.

KM: Were they trying to rebuild the wall or just fill in areas?

PK: No, what they were trying to do is make, so they could have a road to go across. Nothing more. Then what they had in mind was to develop, but somebody came around and said, "no."

KM: Yeah, that's how the park all came together. I remember you heard, had 'Iolani Luahine, Naope, David Roy mā, a bunch of people. All from the community.

PK: Yeah, even the Keanaainas were involved.

KM: William, Willie mā?

PK: Yeah.

PK: All the old folks from up mauka used to say, “why disturb the ground?”

KM: Leave ‘em yeah?

PK: Yeah, why don’t you know, leave alone. Then they start arguing, and finally somebody really...

KM: Yeah, finally listened.

PK: Yeah. You don’t know what they wanted, probably hotel grounds.

KM: Hotel, you’re right.

PK: It wouldn’t even look...we wouldn’t even have this.

KM: Yeah. That’s amazing!

PK: Even here you know, they had that pond with, what they call that grass now?

KM: Oh, the makaloa, the kind for weave.

PK: Makaloa, yeah, that one.

KM: In here had pond before?

PK: Yeah. The pond actually was here.

KM: Yeah. But now this, the makaloa gone, all this razor grass kind. You know what?

PK: This is all razor grass.

KM: Too bad yeah, and that makaloa, nice yeah. They would weave them before, yeah?

PK: Yeah, pāpale, yeah.

KM: ‘Ae.

PK: When I get to see my mama I would ask her. It was named after another flower, they used this to string.

KM: Not ahuawa?

PK: You have one in the mountain, and one down here. This one is little bigger, the one in the mountain little more skinny.

SB: Peter, do you have a name for the little snails that are in this one, in here? These little spiral shaped snails.

PK: No, not really.

KM: You see the ‘ōpae‘ula?

SB: I see a few, but usually there’s more than that in here.

KM: It’s when the tide is coming up, the water up-well then they come up.

SB: Actually, there’s a lot more a little bit further in the grass.

PK: Yeah, there’s plenty inside the pili.

KM: In the grass, yeah.

SB: And Peter, this red seaweed, or whatever it is, do you know what that is? I noticed a big mat of it growing, you know where the water's coming down?

PK: Looks more like a moss.

SB: Like a moss, yeah. It might be more like a moss.

PK: See all the 'ōpae?

KM: They're amazing! You know these 'ōpae'ula, uncle, did you folks use the 'ōpae'ula for bait? For 'ōpelu out here? I think that's what you said.

PK: Yeah. But you see, the rocks, the rocks is good for the 'ōpae, but the big ones, when you want to get rid of the big ones.

KM: You know it's amazing too, cause you see the gold bronze color like on the stone. I understand that's a healthy, it's a sign of a healthy pond, so Richard Brock was saying...

PK: Yeah, they used that to feed on.

KM: Yes.

PK: You know in the old days when the tide was up you could tell.

KM: Hmm, lana, they come up.

PK: The pond would turn red, because of the 'ōpae.

KM: Yeah.

PK: Where you see that now is down Maunalani Condominiums. You know, the manmade ponds, we dug that up.

KM: Yeah.

PK: From upstairs, you could see the pond turn red.

KM: Yeah. You know you still go along Makalawena, Kūki'o, some of the places still get in these old ponds back, you know. Maka'eo was supposed to be big place, but now, nalowale.

SB: An 'Ōpae'ula pond, I think they're working on, right now.

KM: Makalawena?

SB: Yeah in Makalawena.

KM: Hopefully.

PK: Yeah. That's why had couple of people came and see me. I told them, if you don't have the 'ili'ili to provide for the pond, if you cannot get, use the quarry rock, but only thing, what you do, is put it in the mixer.

KM: Clean 'em?

PK: And tumble the thing.

KM: Oh, for round 'em up?

PK: Yeah, and then you put them in the pond.

KM: Hmm.



SB: Cut the sharper edges off?

PK: Yeah. Because you cannot get the 'ili'ili, now days it's pretty hard.

KM: Hard. People get hūhū with you if you go borrow their 'ili'ili from somewhere else, yeah?

PK: Oh, yes!

SB: Is this the site right here Peter?

PK: Yeah.

KM: We talked about it, he thinks it's Site K-5 or 6, that's marked on the map. You can see, right on the road side, Hu'ehu'e Road.

KM: You guys went put gas, or never put em?

PK: No, the gas is coming... [walking towards shore discusses boundary point between Kaloko and Honokōhau]

PK: ...I think that was put there by the surveyors you know. It's a buoy actually, marking where the boundaries go.

KM: Yeah. If we stop and look, basically if you look out here. Where, just so I know, the pool, the pond is directly above us? Or just a little further?

SB: No, it's further.

KM: Okay, so it's not quite the boundary. You think we're somewhere right in there then?

PK: Yeah, right in here.

KM: Between Site K-2 and Site K-4 on the ocean, the little point.

SB: Yeah, it's like there's a little strip, little split off here or something. Or else that's really an earlier...

PK: You know what, here in 1960s, you know, but before that, no I don't think so.

SB: This one is not that old, but the rock out there is, who knows how old that is.

KM: Yeah, it's interesting, that upright stone.

PK: Before my time.

SB: Before your time...okay.

PK: It was supposed to have something else up there. But why they put that there, I don't know.

KM: So the boundary mark, or some sort of pin.

PK: It was to mark, you know, something up there.

KM: You look, cause where the gray building is, below the Costco?

PK: Yeah.

KM: The boundary is right on the other side of there, right? The Kaloko and Honokōhau boundary.



*Upright Stone Marker (Ko'a 'Ōpelu) (KPA Photo No. 1312)*

- PK: It's like a landmark.
- KM: That's interesting because now that I'm thinking of it, actually there was a discrepancy between the Kaloko and Honokōhau boundary. As I recall, this used to be, if you look in the old Boundary Commission maps, I think, this was in.. The pond Kahinihini'ula was in Honokōhau, and so maybe the boundary did push over, 'cause I think if I recall, this boundary is different than the old map. What year was Kenneth Emory them, in '62?
- SB: Yeah.
- KM: Yeah '62, so maybe they were working with...
- SB: I've looked at that rock out there, it's obviously a marker, but for what I haven't known.
- PK: Yeah. What that thing probably was is a land mark. You know, from the ocean to up..
- KM: Yeah, and you know, when you see that, what do you call, the cement with the pipe in it, I mean it's typical by, turn of the century, 1918, '20s like that, where they started putting the pins in for marking ahupua'a.
- SB: Yeah, that's definitely a modern boundary marking, but it's interesting that...
- KM: Right out there is this upright stone. Interesting.
- PK: Yeah, but that rock way out there, that is a real mark you know, to the land.

KM: You remembered...was that out there when you were young?

PK: It was always there.

KM: Amazing!

PK: The people of old days marked the land and really, you know. You would really go with something very odd.

KM: If you remember from in the old map surveys, the boundary between the Honokōhau and Kaloko, right outside was one ko'a 'ōpelu.

PK: Yeah. The ko'a would be [looking to see and pointing out location]. Right outside here.

KM: Okay. You know that actually kind of even makes more sense then.

PK: You know what this was? This mark here was for the a'i, yeah the ko'a. Outside there.

KM: 'Ae, yeah. If this is closer to the boundary here, 'cause that's exactly what they said, they marked it on the Boundary Commission map, 1870s. Ko'a 'ōpelu right outside there and there was even an exchange, certain time the Kaloko people used it and certain time the Honokōhau mā.

PK: And then it would?

KM: Revert back, go back. Actually that may be, you know, the old marker.

PK: Something like, you know, Maka'eo, you see that.

KM: 'Ae, that stone Maka'eo. That's right. You know out by the old airport, has that big natural stone formation?

SB: Yeah.

KM: That's what Maka'eo is named for.

PK: For that rock.

KM: Yeah.

PK: That's why they call it Maka'eo.

KM: Jutting out like that?

PK: Yeah. Back then, what the interpretation is of now is...

KM: Different?

PK: Yeah, it's a little...

KM: Yeah, change?

PK: More modified.

KM: Good. Nice to see that and think, we should compare the maps to make sure, because I think I'm working, I think my brain is right. The boundary, there was a discrepancy and it actually got pushed further into Honokōhau.

PK: Yeah, that way. Because when they did this, I think it's more 1960, 1970. I know somebody who was mapping the island of Hawai'i, used to work on the boat at that time, and he is living here now. He came from Honolulu and he moved. Maybe I can ask him.

KM: Yeah.

SB: I've been wanting to find out some information, so that's good...

PK: [pointing out a little inlet on the shore] ...The fish would come in.

KM: So where this inlet comes in here, do you remember a name for it? You don't remember?

PK: Not that I know. All I used to hear them call it was Makamo'o.

KM: Makamo'o?

PK: Yeah, because of that black lizard.

KM: Okay.

PK: You know, the lizard would walk on the wall and look.

KM: [speaking to Stan Bond] Would you kind of mark where we are and if Makamo'o... [See Figure 1]

PK: The lizard would look at the ocean every time, the fisherman just like named the place after the lizard. Here, that mo'o now you hardly see him around, the black one.

KM: Yeah. Long kind, what you think about nine inch kind?

PK: Yeah, would grow pretty big they was. And the body was kind of smooth.

SB: Oh yeah, I've seen some of those, like at that 'Ai'opio wall.

PK: Yeah, the small ones, but before they used to be big you know, the same lizard.

SB: We're getting ready to do a lizard survey in the park, late this year I think. To look at the differences because we've been having new ones coming in.

PK: Yeah, like the green ones.

SB: There was a wall here that they had?

PK: Yeah, the wall was here in the '40s but actually it was kind of damaged already anyway. But up front they had that big wall, you know that.

KM: And it cuts out to Honokōhau?

PK: It goes out to 'Aimakapā.

KM: Aimakapā. It was sort of the buffer between makai and the inland kāheka, the small ponds and things?

SB: Yeah.

KM: This water is kind of wai kai, brackish kind?

PK: Yes.

SB: Yeah.

PK: Especially when the tide is down, then even more of the mauka.

KM: Yeah, she come up hū up?

PK: Yeah, hū.

KM: Lucky I guess, if you live along the shoreline here, there are places you can always get water, enough to drink, you know, you take care.

PK: What you looked at in the old days, the animals would drink ‘em, so can the human, you know. Not knowing that the animals could digest more.

KM: Take more. [chuckles] More pa‘akai, so then you wonder why kanaka hī.

SB: There’s some more like that red...

KM: There’s that limu there, interesting. It almost maybe it’s more fresh water tolerant.

PK: Actually, it’s brackish water. It’s something like the huluhuluwaena.

KM: ‘Ae. You folks had huluhuluwaena out here or no more, get?

PK: It’s all gone, the turtles are going to work.

KM: Oh, going to work. How about limu ‘ele‘ele, had limu ‘ele‘ele out here?

PK: Limu ‘ele‘ele, plenty.

KM: Then those are all sort of fresh brackish water tolerant kinds of limu. But līpe‘epe‘e, not?

PK: Līpe‘epe‘e, certain areas.

KM: If it was a little longer, I’d almost think was līpepe‘e?

PK: No, līpepe‘e little more of the...

KM: Branchy?

PK: Branchy.

KM: If it was longer, yeah.

PK: But the huluhuluwaena would actually indicate that. Just like hair.

KM: Yeah. ... So all of the families, and that’s the really good thing about the interviews that we’ve done, the two other transcripts now. You were talking about how the families would mauka come down, some go fishing, others would exchange between the mauka-makai, these limu, the fishes, the pūpū like that, were always important, the families were coming down.

PK: Yeah. Those who had, whatever they had they would share. It’s more like now, you can walk on the land free. Before you could go in somebody else’s house because there were no doors. And there was nothing to steal, because they always would tell you oh, I borrowed your... And they brought ‘em back.

SB: What do you think about this Peter? [pointing out a log made to look like an image]

PK: What they do, may be amusement, I don’t know.

KM: Someone put this, this tree washed in from the ocean?

PK: Yeah, came in from the out there.

KM: Like one big, American Northwest or something washed in the ocean. Someone?

PK: Somebody decided to...

KM: Contemporary art [chuckling].

PK: Bring his art along with it. [walk from Makamo'o vicinity to an area of ponds in the 'a'ā.] About ten years ago I put some fish in this pond.

KM: Oh yeah.

PK: Āholehole, and then I think it was last year or something, somebody came and... [gestures]

KM: 'Aihue?

PK: Yeah. I had the fish in this pond, but then they came and it's gone now.

KM: Yeah.

PK: Stan, did you ever see the āholehole in this pond?

SB: Not in this one, but over here on this side I think.

PK: Yeah, that one still get but this one here I had the uouoa, āholehole and a couple mullet.

SB: No, I never saw any in here.

PK: Yeah, that's why I came and look at 'em, hey it's gone.

SB: Supposedly, you know the guppies that are in here, the 'ōpae come out at night now in these ponds, instead of in the day.

PK: Yeah, the guppies are bad.

SB: Guppies are bad, yeah you're right, very bad.

PK: They had them down at Kohanaiki pond where that mangrove.

KM: Yeah.

PK: It's eating all the 'ōpae'ula.

SB: They have though, apparently they made adaptation, they come out at night instead of when the guppies are asleep and don't feed.

KM: You know uncle Robert Punihaole mā, we've been working down at Kūki'o and his boy Kalei them, they found just what you were saying that you bring in the uouoa like that, āholehole, and maybe manini, couple things like that into these ponds, and they've actually been, rather than using that rotenone poison for the whole pond, they've been bringing in the i'a just like what you did ten years ago. Bring the i'a in, they go after and some, they graze, eat the limu. Then the fish, the 'ōpae can come back, yeah?

PK: They don't bother the 'ōpae what they want is the limu.

KM: Yeah, and then some they go after the guppies, too.

PK: That's what the āholehole do, but when you take the āholehole, the guppies going multiply.

KM: When you were talking to us before, you mentioned the snail, kind of like on the kahawai, like you said hīhīwai or wī kind, and we said pīpī. Get that one in kind of here, yeah?

PK: Yeah. [looking around pond for fish]

SB: I haven't seen the āholehole in here. That's what they did, I saw them in here last year but I haven't seen any this year.

PK: If you can clean this pond.

SB: Right here needs to come out too much silt right here. This is a nice pond.

PK: What you're looking at is all the rocks, they kind of all fell in.



***Peter Keka and Stanley Bond at Anchialine Pond near the Kaloko-Honokōhau boundary (just south of Makamo'o) (KPA Photo No. 1313)***

SB: We may have a student work on this pond, next year.

PK: That would be a good idea, it would be a good project.

KM: Yeah. You know what you said about when people take care, when you mālama, when you work, you can't just let it go.

PK: You cannot, it has to be continued, once you stop, pau.

SB: Peter, what was this fence?

PK: That was the indicator, this is the boundary. They had wall there, and they had one going there, too. The one back there, they wasn't sure of where that thing was supposed to be, that really was for the Greenwells.

KM: Yeah, that's what I think, this marks their boundary, yeah?

SB: That's what I thought too. I thought that it would have carried further down though.

PK: Actually this wall goes quite a ways in, but what you looking at is that for the old wall.

SB: But yet, it's not really this wall because it's running like this on this side of the...

KM: Yeah, you know, it's funny, the boundaries, I wonder if... It would be interesting to see if the boundaries were ever settled, if it was patented properly.

PK: I don't think so you know, it wasn't. Both sides agreed, that was cattle land, where the cattle could go where ever they wanted.

SB: That's a big difference though between what's down there and this, and even a little strip like that.

KM: That's right, makes a big difference.

SB: That's a lot of land all the way, when you go all the way up to the mountain.

KM: Yeah.

PK: What they did, how they settled their agreement was to put a brand on the cattle. You know what I mean?

KM: Yeah.

PK: So instead of mark the land, they would mark the animal.

KM: More easy yeah? [chuckling]

PK: They never have to worry about the cattle going in his side.

KM: Yeah. You know, around 1882, H. N. Greenwell purchased the Honokōhau Nui from the estate of Robertson or Chiefess Kekau'ōnohi. He wanted to get Kaloko also, but ended up it went to Kalākaua mā, King Kalākaua, they got it. Then that's how, he had had an interest already in Kaloko, trying to get the 'āina.

SB: Lots of these ponds, I think they're just mainly collapsed lava tubes probably that were...they had a lava tube that fell in. Down below the water table.

PK: A lot of things have changed, even that, you know that stone structure up here.

KM: Well as we see across the 'a'ā now, we see those large ahu, cairns like that [in vicinity of Kahinihini'ula], have you folks in your time, has the Park done maintenance to restore them, or do they still look basically?





***Ahu of Kahinihini'ula (KPA Photo No. 1317)***

- PK: They still look different, but you know, that's what happens when time goes by.
- KM: You folks haven't gone and done a restoration project on these yet?
- PK: Not really, no, we didn't.
- KM: Massive, I mean you know, you look at these.
- SB: This is a pretty big hole right here.
- KM: 'Ae.
- PK: You know, it's more like the thing collapsed you know.
- KM: Yeah.
- PK: Actually, if you look at the road too, you know the road or the trail that you walk?
- KM: Yes.
- PK: In the earlier years you could see it plain, because the animals would use them, it was used daily.
- SB: Peter, do you remember this being out here?
- PK: No, somebody dug it up.
- SB: I don't remember this being here when I first came out but then...
- PK: No it wasn't.
- KM: What do you think they were doing?

SB: This was a lot of work.

PK: It wasn't here, this.

KM: And you know you just look at the stone you can see it doesn't have that old exposed look.

PK: Just recently, I think it's less than five years.

SB: Uh-hmm, I think it's been less than two years, because when I first came out here, and I walked this path.

PK: When I came, when was it in '98, something doesn't look right.

SB: This is weird.

PK: What about the hole back there, did you folks go back there? Got a cave there underneath one of the kiawe trees.

SB: Yeah, I haven't been back there so I don't know.

PK: They had somebody living in the cave. Had his mattress and everything.

SB: Maybe they were trying to get into something.

PK: [pointing out water-worn and coral cobble stones]

KM: These water worns like that.

PK: The white ones, the ones for mark the trail.

KM: For mark the trail?

PK: See it's all gone. [walking to Kahinihini'ula]

KM: So beautiful! Uncle, this pond, and you see on the north side where the stones are set in. The 'alā like...has someone been doing that more recently?

PK: Yeah.

KM: That's more recent?

PK: Yeah, that's just recently. Whoever came by, tried to put things together, you know.

KM: Yeah, that's really a beautiful pool though.

SB: I'm sure they dug this one out. This has been really modified a lot to get to this size and shape. Down to the stones that they wanted to get down too...

PK: The pool, it was more walled in.

KM: Look, āholehole.

PK: Yeah.

KM: Is this the main pond or is there still more in behind the ahu? One more?

PK: You got couple down, further down.

KM: This is the big one?



***Kahinihini'ula Pond (near Kaloko-Honokōhau Boundary)  
(KPA Photo No. 1319)***

- PK: This is the big one.
- KM: Is this basically what tūtū Kihe mā wrote as Kahinihini'ula then?
- PK: Yeah.
- KM: Oh! It is a little oasis out here in the middle of this 'a'ā.
- PK: 'Ula, what they described the thing was as more of that rock. You see that rock there, the red one?
- KM: 'Ae.
- PK: Yeah, and whatever alā they brought in from the beach. Most of them is gone now.
- SB: What would Kahinahina'ula translate into?
- KM: Kahinihini is like a small mossy limu kind of thing, the red hinini, and so maybe it was, you know.
- PK: Yeah. Like you see in the pond over there. I remember you know, before we used to come here with the dogs and we take the water give the dogs the water and they would drink 'em. We always say if the dog can drink 'em, then we would drink the water. And we tried the water, it tasted pretty good. But now, I don't think you can drink 'em because too many people been here.
- KM: You were saying something really important about how you would come get the water from here, but you would go out. After going hunting like that, rather than go inside make the water dirty, you would gather some?

PK: You would gather the water and take 'em out.

KM: Yeah, so that you could clean up like that.

SB: We're getting ready to look into some basic research, look at what other people had written on the affects of suntan lotion and things on these kinds of bodies of water.

PK: You notice the rocks and...

SB: There's been some work in Australia on enclosed bays and people that go swimming in there, suntan lotion and the affects that its had. That would be a good base for us to think about what might happen here.

KM: With development that's occurring mauka and the kinds of uses in an industrial area, has this pond been a test base?

SB: We haven't. We've been looking just at the wells.

KM: It would be interesting perhaps to see if there's, of course if there's no base line I don't know, Brock maybe, or someone has been out here.

SB: People have come out here and tested these with some base lines, really basic stuff though. The level at which they're testing is so I don't want to call it gross, but that's kind of it.

KM: Elementary? [chuckles]

SB: Yeah, you know its like the contaminant levels would have to be so high to show up with the kinds of tests that they're doing. We're trying to do more refined test on these things to understand what might be coming down the slope.

PK: One good thing they would do is to check Honokōhau first, the Boat Harbor. A lot of debris or whatever silt is coming out underneath. By doing that maybe they can find out what the affect would be in the general.

KM: This kind of kahua that's built up in here with the stone wasn't here, on this pond that you remember?

PK: From way back, no. What had was more of this kind together, the red ones.

SB: Along the edge? The edge, the wall all around?

PK: Yeah. It's more like somebody reconstructed, you know.

SB: Not surprising.

KM: You wonder, does that go in, there's a little ana does that go in there or is it?

SB: They're several places along here that are like that.

PK: Right now, all I can say is it looks so different now than what it looked back then. Even these structures (ahu) over here, they look even lower.

KM: So they're sloughing off, you know. It's amazing though that you folks haven't done anything to it.

PK: No, we just let time take care of itself. Eventually people would see, you know. Slowly, but gradually.

SB: These ones aren't in the worse shape compared to other things that we need to work on. That's why we have to set our priorities that we work on.

PK: Our priorities, first things first. This one we know what it is, but what is happening is, that it's moving slow, the park would eventually see it but by then it will be too late. It would be down, just like that wall up front there, now you no see no wall. It's gone. That wall just in the front there, you couldn't see the ocean from here.

KM: The wall was high?

PK: Yeah. They had that wall before nobody could look in. Not anybody looking out, but you know anybody looking in.

KM: Looking in.

PK: And now you see them putting the wall, still has, but it's going slowly, gradually.

KM: Wash away, wash out yeah. Uncle, this plant with the white flower, you remember what that's called?

PK: Pua?

KM: 'Ae, this pua here.

PK: They had many names for it, and you know, my grandparents always would joke about it. They would call it kohe and we knew what they were talking about.

KM: A little bristly no ho'i [chuckling].

PK: Yeah.

KM: Did you hear the name maiapilo, or puapilo?

PK: Puapilo, yeah. You see why they joke about it, because kohe ka pilo. The smell you know?

KM: Yeah, it does yeah. In the early morning, 'a'ala, sweet, but in the afternoon, pau. Did you folks use this lā'au for any kind medicine or anything like that? No, not that you remember?

PK: No, not to my knowledge. What we used mostly was the guava, the kukui and you know, whatever grow on the side of the road when we do come down the beach. The lā'i, that one, was really important.

KM: Yeah, I've seen, you know, talking with some of the kūpuna mā, they talk about different uses for lā'au, like that.

PK: Yeah, but you know, we really didn't touch.

KM: It was still growing around the kula like this?

PK: It still was, yeah, even down the road, Kohanaiki. The old people, when they look at the plant, oh it's green, you know we have plenty of water, when the plant start going yellow or dry. We said, oh...kind of preserve.

KM: Wā malo'o.

PK: Mālama ka wai.

KM: Yeah, that's right.

SB: [looking at several ahu around Kahinihini'ula] What do you think Peter, that people been climbing on these, knocking them down, I think.

PK: Yeah, I've seen them up there.

KM: In a way, that's kind of the thing too, cause you see the artist paint 'em and get warriors on top. I guess people want to go and take sometimes, maybe the same kind of picture [chuckles]. Standing on top the, standing on top the ahu like they're the warriors.

PK: So far, that one is still holding.

KM: It's good, beautiful.

SB: I think a lot of this is because people walk on them.

PK: Yeah, they climb up...

KM: ...Before you had 'auhuhu out on this kula, this papa like this?

PK: This area had.

KM: You'd shared that you have had some growing home and you kept it because you folks used to use it?

PK: Yeah, we used to use 'em...

KM: 'Ae, stun the fish.

PK: I don't see it.

KM: You know it's a legume, the little fish stunner. Ma'ane'i, uncle.

PK: A 'oia, that's him.

KM: Yeah. Before you said had plenty of that 'auhuhu out here?

PK: Yeah, they when take care of it that's why.

KM: When you took it, and you would pound it, and then you said you would wrap it in a...?

PK: In a cloth like.

KM: And you put it in like, so they call pōpō 'awa...?

PK: Yeah.

KM: ...the poison ball, or the inside the little kāheka like that. What kind fish?

PK: Any kind.

KM: Any kind.

PK: Yeah, everything would, you know, but they would come to, you know if you take 'em away. They would come back again.

KM: That's right, so it wasn't like now, how people make Clorox and what?

PK: No, no.

KM: Kill everything right?

PK: It wouldn't kill 'em it just would stun 'em.

KM: Stun 'em, knock 'em out. Then after a while they wake up swim away?

PK: Then when you put 'em in the pond they would come back again.

KM: So things, enenue, pāo'o, what kind fish, in the kāheka like that?

PK: Yeah, that's what they would do. I know this area they had plenty, you know. If I not mistaken.

KM: Could be, but you see, this grass, the fountain grass, pilau.

PK: This is what takes the energy away.

KM: Yeah. Catching everything.

PK: I know this area had plenty, because I used to come collect them.

KM: Mmm. The 'uhaloa, like that you folks use?

PK: The 'uhaloa, the pōpolo the guava, all those odd looking things, people wouldn't think about it.

KM: Yeah. There you go, there's one, you right.

PK: It's around, but very little.

KM: Yeah. And look at this, uncle look at all these crickets, grasshoppers look.

PK: Yeah, the newborn.

KM: Look at this it's a "pod" of little crickets or something. Now you see, hinihini, they say also this little crickets, grasshopper like things. See these here, all babies.

PK: Yeah, I think that's what they are.

SB: Are they native, those plants?

KM: Uncle found one more here but we were just noticing this little pod of little grasshoppers, crickets or things and I would want to look in the dictionary but I think that hinihini is also what they call these 'uhini or hinihini. You heard 'uhini?

PK: 'Uhini, yeah.

KM: Little crickets like that or grasshoppers. Look at this little clustering of them.

PK: You're talking about hinihini, that was the brown one I think?

KM: Yes, and maybe that's where the 'ula, hā'ula'ula comes in.

SB: Peter, do you know of any petroglyphs out here?

PK: [thinking]

SB: A good surface for it and it's close to the boundary.

PK: Oddly but not over here further back. This side we never did observe any, if anything we noticed was the rock. You would see sometimes some odd rocks, but why they put it there is just like when you come in the back of me you look at what they were looking at, then you would notice.

KM: So it's directing you to something?

PK: Directing you to something.

KM: If you can understand [chuckling].

PK: Yeah, then you turn around, look up, there is something around, that's why they put it there.

KM: Yeah.

SB: Now I know what those look like, I haven't seen them before.

KM: That 'auhuhu?

SB: Uh-hmm.

KM: It's a little legume, [thinking] *Tephrosia purpurea*, something like that.

PK: [walking makai and towards Honokōhau boundary, pointing out a trail and area behind a stone wall] This was mostly used by the donkey. What they did was take the rocks.

KM: Now look at this on this side here, with all the water worn stone.

PK: That wall was actually...

KM: Extended?

PK: ...all the way down. To where the mā kāhā you see where that kahawai.

KM: 'Ae.

PK: The wall was out there.

KM: You know, it's interesting, it's almost like what you were saying, this is an enclosure, a kahua enclosure around.

PK: This all closed in. Then what they want you to do, is stay on the outside of the wall and not inside. This was something for royalty.

SB: You could use the beach, but you couldn't use back here?

PK: Yeah, you couldn't use back here...

KM: They were harvesting stone? They sort of leveled this off, you know.

PK: They took the top and then...

SB: Yeah up here, there's like a big area of water worn that's been like...

PK: It was all like this, there was more, like stepping stones.

SB: Yeah, that's 'cause the horses couldn't walk on them right? That's why they took them off?

PK: Well, I think it was, and in later years, this is kind of eroded.

KM: Well they've been lifting 'em off.

SB: These stones were like a stepping stone trail right and they just thrown them off to the side.

PK: They did, they thrown the rock all off the road.



KM: Is this a part of the old alahele? Must be with the alā stones, these dense stones?

SB: Uh-hmm. You think we could build this back?

PK: Whatever you want.

Group: [chuckling]

PK: I'll be glad to do it.

KM: So the white coral were like markings?

PK: Yeah.

KM: And like you said in the night time, can see the reflection, yeah?

PK: Yeah. You can see the rock, the white rock. That's what you would follow in the night.

KM: Nice though.

SB: The trail is running off this way.

KM: Nice. Let me just catch a photo of this puka pā.



*Boundary wall and Puka Pā with section of Trail (from Kaloko to Honokōhau)  
KPA Photo No. 1332)*

SB: I've looked at this trail a bunch of times, and I think we should restore it.

PK: Yeah, it would be good, you know. Then you can map it and have it be a part of your interpretation.

SB: [inaudible – speaking about a part of a wall alignment]

PK: [inaudible] ...it ran right into the big wall, the big wall was up front.

KM: At the makai side of this wall through here, there was a wall that ran all the way?

PK: There was a big wall, goes right around, all the way, all the way around the pond. You know that, the mākāhā, the kāheka.

KM: Goes back that side?

SB: Kepā, you can see from here, that upright stone that we were looking at. We were looking at it this way now you're looking at it, the flat side.

KM: Yeah, it still stands out there.

PK: That was some kind of land mark, but now, I really cannot interpret it. In my time everybody had already put in their bid. One would say this, and the other would say that. All I knew was what my father told me.

KM: Land mark?

PK: Yeah. "You look good at it, when you go in the back side of it, now you up with the ko'a."

KM: That's right, that makes logical sense, though and you can track it in the old history.

SB: There's some...

KM: Urchin?

SB: Sea urchin, some wana.

PK: [speaking about the importance of recording history, and caring for the old places – notes problems that had arisen with Oceanside 1250] ...things that were.

KM: So there's value in those old things yeah, nice when you can restore, but it's different already.

PK: Yeah, it's already been modified.

SB: Better to be the original, 'cause you change it when you restore.

KM: So you went out Pu'uohau side, saw that stepping stone trail, what they call Hokuli'a. Did you ever go holoholo auwana out that side?

PK: I was brought up over there too.

KM: You were too, because Greenwell mā, yeah?

PK: I, my grandpa has a place down there.

KM: What side, uncle?

PK: It's just above Red Hill.

KM: Yeah, Nāwāwā Village, makai.

PK: You know where the boat ramp is?

KM: Yes, the boat landing. Which one, the Kāināliu one, or the one on the south side of Red Hill? Get the landing where?

PK: Yeah, yeah, south.

KM: Oh yes, Kalukalu.

PK: I'd say, they're building one new house over there, right above. They have one old boat ramp, I think the boat ramp goes way back.

KM: Yeah, it does. Greenwell, when they were shipping wool and stuff out of there, they were dropping it down.

PK: Yeah, yeah right over there.

KM: So your grandfather?

PK: Used to live out on the point.

KM: Makalawena?

PK: No, no.

KM: But that same grandfather, who was the minister?

PK: He was the other one, that traveled.

KM: Which grandfather was this?

PK: Ku'inuku.

KM: Ku'inuku, oh. There's an 'ohana that get the name Keli'iwahanuku.

PK: Well my grandpa's name was Ku'inuku.

KM: Ku'inuku. He was down that side?

PK: Yeah, he was down there, he was a farmer.

KM: He was...?

PK: Farmer.

KM: Oh, mahi'ai.

PK: Yeah. Then he changed, the brother took over the farm, and then he went fishing, yeah they both go.

KM: From Pu'uohau, on the south side of Pu'uohau, where has the little old village, Nāwāwā, Kalukalu that side?

PK: Yeah.

KM: Oh, you're a lineal descendent uncle, with all the graves they when mess up over there.

PK: I'd like to have it, but I don't. I don't want to go to court for it.

KM: Yeah, waste time, no more time.

PK: They're going to waste my time and my energy. Which I don't have much left of. So whatever I got, I'm gonna...

KM: You enjoy, yeah. That's why it's so good you're doing this work. You're helping to care for the past, fulfilling the dream, of what your grandfather said you going come home here right?

PK: Yeah, when he told me that, I thought he was kidding, you know, I say who you kidding now. He say, "no, one day you will come back."

KM: That's so awesome and then on top of that.

PK: I couldn't believe, when I came back, then I thought of him [shaking his head in wonder].

KM: Wow, he knew!

PK: I guess he knew.

KM: Yeah, and on top of that, you not only fulfilling your dream, but now you're teaching these younger men, and the boys, so they can set stone and they can perpetuate that history.

PK: Yeah, that's what I told my nephew. Don't try and, you know, be something that you cannot, because you'll always have to go back. To history, where you came from. Not what you're made of, they want to know where you came from.

KM: And that's wonderful, this is where I came from. This is the work of my kūpuna, and I'm perpetuating it, you know.

PK: Yeah, I only carry on.

KM: Yeah, carry on.

PK: I live to carry on, I'm here to maintain what.

KM: Maika'i...

Group: [recorder off, group walks back to Makamo'o]

KM: ...Makai so in this little area here and like you said, Makamo'o, you remember hearing that name for this place?

PK: You hear them talking about it. Then, I got curious and I asked them why? They said come, we go fishing everyday.

KM: Maika'i.

PK: They tell me look, then I went, oh the lizard, they named the place after the lizard.

KM: And you know, too because the mo'o, in the spirit kind they're water beings. They're guardians of the fresh waters and the ponds like that, so, that's really cool.

PK: So when we used to come fishing all the time, when we come it would sit down and we look at the wall. Sooner or later they would come out, you would see one on the wall looking.

KM: Yeah, nānā [chuckling].

PK: I wonder why my grandpa called it Makamo'o, you know. Why couldn't it been named after somebody, like me, or him or? But he said no. The lizard here. He said, they live over here, they always watching the place. And now I don't see 'em. That's why I come back and I look at the wall and they're not around. Where did they all go?

SB: Maybe they'll come back.

PK: Hopefully, because I came back.

KM: [chuckles] That's right...

Group: [ride easy go along beach route towards Honokōhau – 'Aimakapā]

KM: ...Each location you go so far get name, at Makamo'o, they also said, Kahawai?

PK: Yeah, Kahawai and they said the other one was Luahinewai.

KM: On the other side of this pā, out here? Luahinewai, just like?

PK: Just like telling you that it was sort of woman or something.

KM: Yeah, yeah.

PK: Because of that Queen's Bath, you know, they say Luahine.

KM: 'Ae, Luahine.

PK: I got that, that is what they meant, one Kahawai and one Luahinewai.

KM: 'Ae.

PK: I always thought the names were, you know, what they had called it, Luahinewai and the other is Kahawai.

KM: Yeah... This section was Luahinewai?

PK: Yeah, Luahinewai. Why they called it that, I don't know. It could be something to do with the pond, the Queen's Bath.

KM: 'Ae, yeah.

SB: Did you folks restore this wall?

Group: [talking about the southern section of the 'Aimakapā vicinity pond wall]

PK: When we were working on this, we wanted the people to walk in the back. So they wouldn't get in our way, so that's why we built it.

KM: It was like a step?

PK: Yeah. It was an area where people could go back and forth. We have another one back there, that was the purpose for this. And then when we finished the wall, we told them you could go back on the wall, and walk on the wall.

KM: Tell me about this though, this wall here. Behind, we're in Honokōhau now. Behind here, there were more ponds and things?

PK: [nods head in agreement]

KM: All over, ahh.

PK: Yeah. Back here there was water. The water was all the way, all the way over, connecting to that. Yeah, it was within where that pond up front is.

KM: So up here had a wall before, and you restored it? The wall was the one further out on the ocean side?

PK: Way over there where that little section is, right about ten feet beyond that.

KM: This now is modern, you made this?

PK: Yeah, we made this.



***Access wall on shore of Honokōhau Nui (area formerly a part of the 'Aimakapā Pond Complex (KPA Photo No. 1333)***

KM: This was primarily as an access, so visitors and what, and you folks?

PK: Yeah, so we could, you know, maintain.

KM: Yeah. Before the Aimakapā pond was all...?

PK: The pond was actually fifty feet out there.

KM: Fifty feet away from this, out to the ocean? Wow!

PK: And all what, in the back here was all up front.

KM: Yes. All the sand debris everything. This has all been pushed in and filled everything up?

SB: Filled the pond up.

PK: All covered. Even the wall that went from...well lets go over there.

KM: Okay...

PK: [driving] 'Aimakapā, the wall used to come right in front here. And then it would go out that way.

KM: 'Ae. On to the papa that's in the water now? We've just come off of the section of the road that you built, that's all 'alā stones.

PK: Yeah, all modern.

KM: Now we come into the sand.

PK: New.

KM: 'Ae. The pond was out there. You see even look at that little poho like in there, you know.

PK: Yeah. That was part of the pond because the wall had gone all the way out, like that, and then back over.

KM: Wow!

SB: All the rubble in here is from the pond wall?

PK: Yeah. The wall actually goes out, it went out that way and came around, you know the pond. See where the mākāhā? Right there.

KM: This section here is a part of the old mākāhā?

PK: It would come in here and go out.

KM: You had shared, this mākāhā get cement now, but maybe it was just remade from the old one before?

PK: Yeah. Something like Kaloko.

KM: 'Ae. Was this from Frances Foo mā time, or Akona, your kūkū mā?

PK: Yeah. Akona.

KM: Akona mā. Amazing though, because now all of this is filled. It's like no more water circulation.

PK: Yeah.

SB: That's the problem, you can see some walls up in here really close to the shore that probably were dividing walls in the pond.

PK: Yeah, fish nursery.

SB: The wall alignment.

Group: [walking on the shallow flats, following portions of former pond wall alignment]

PK: [inaudible – pointing out former alignment of pond wall]

KM: Ah, loli. You folks ate loli before?

- PK: Yeah... [pointing out a section of former wall alignment]  
KM: Oh, you can see, this is part of the kumu right here?  
SB: Yeah. Really nice work.  
PK: Yeah, it went that way, and then back there.  
KM: Yes...  
Group: [recorder off – walking back to present-day beach line – discussing former alignment of outer pond walls]



***Ruins – Portion of Outer Wall of the Old 'Aimakapā Fishpond (KPA Photo No. 1346)***

- PK: ...When we doing that we would come around out here and then walk that way straight and then turn, then we would turn into Luahinewai.  
KM: Into there. It was like six feet above, or you know, higher than it is now?  
PK: Yeah, than what it is now.  
KM: Where all this stone is, on the flat back of the sand now, was all sand or water inside?  
PK: Yeah. Had water and sand. The wall used to run straight, where we're parking now, had one wall going to the pond.  
KM: A division section, like, a dividing section.



PK: Yeah.

KM: And you said you folks, did come out get loli like that, out here? How did you prepare the loli?

PK: Not this.

KM: You never come get the loli cucumber like that? Sea cucumber?

PK: No, we would get the, what the Japanese call that... [thinking] ...namako or something like that. You would get 'em out here, yeah.

KM: Yeah. And the little 'ina you were talking about?

PK: Yeah. That one we eat, but we were eating the purple one.

KM: Yeah.

SB: How about the black ones back here?

PK: Yeah, that's the one.

KM: Wana, hā'uke'uke?

PK: Yeah, 'ina, the purple ones. That's the ones we used to eat, the dark ones, black.

KM: Ah. The mākāhā here, that's been with cement set in now. Was that used when you were a child, when you were young, in the '40s and '50s?

PK: No it wasn't.

KM: Wasn't used already.

PK: The only place I can remember was way back there. I didn't really see one like this. That sand was further down, back there.

KM: Yeah.

PK: You know where they're doing the diving, or whatever.

SB: That wall coming out, you can see the wall coming out from the other end.

PK: You get one opening in the front, you know, used to have one in the back.

KM: So it really enclosed this whole section in here? Enclosed this whole bay, at one time?

PK: Well not really, this was really the pond, and the wall would go out there. You still have the wall on top of the reef.

SB: Yeah, out here, yeah.

KM: What is that alignment that's out there is that just natural? See across?

SB: No, that's the wall.

KM: That's a part of the wall, that's the outside part of the wall?

SB: Yeah, that's the other side. Peter what kind of fish fins are coming up out in here? Little tail to the fish keep coming up along?

PK: [thinking] Awa. I think its awa, either awa or mullet.

KM: ...So the pond has changed, the water changed, everything.

PK: Yeah, everything.

KM: In the '50s still yet, you would see the awa or the mullet. All out here?

PK: Yeah, plenty.

SB: Then there was the harbor blasting...

PK: Yeah, when the harbor started, then everything went all different.

KM: Yeah. Everything changed?

SB: This was a big pond.

PK: This was a massive area.

KM: [looking inland] Oh, look at all the 'ōpala they've got up there; Glover them, and whoever. It's a real dump.

SB: It really is [chuckling].

KM: This little, almost ramp, you can see right here then?

PK: Yeah.

KM: The canoes come off the pond?

PK: The wall continue, right, all the way to join up the other end. The one further up... [inaudible – walking to mākāhā] ...Actually if you looking at that, that was on the top, that was just like a landscape.

SB: All this area for bait preparation, in here?

KM: [begin CD – 2] So this section here, and we're by this historic mākāhā, was all pond in here? Where all this pickle weed, and the milo, everything?

PK: Actually, if you look at this pond, it was divided from that one.

KM: From Aimakapā? The main one, there were divisions going out?

PK: Yeah. And in the back we would have more, you know.

KM: Yeah. That's, I think what you were saying about even some of the smaller ones below the 'a'ā?

PK: Yeah. They had individual families, you know, taking care of it.

KM: Ah, that's really smart, you know because you think if you mauka mahi'ai.

PK: Yeah. Everybody would have enough time to maintain.

KM: Kōkua, maintain, and what.

PK: Not that just one person.

KM: Yeah.

KM: We going down?

SB: Yeah. We can drive all the way to the end.

- KM: Okay, is that okay? You okay yet...? [driving towards 'Ai'opio] Look at this, did someone dump that, or...? [pointing out an area of rock rubble – upon closer inspection, it was formerly a kahua]
- PK: What this was, was something that was for the fishermen.
- SB: Lay your nets on, that's right to dry.
- PK: It wasn't used very often.
- SB: How about this rubble area over here?
- PK: That one there came from the wall. It's under water anyway, you can see it. It goes all the way out and around, the wall that was out there. That's why they had the mākāhā.



***Historic Mākāhā at 'Aimakapā Fishpond (KPA Photo No. 1339)***

- KM: Oh. And again you said, in your lifetime, this historic mākāhā was not used?
- PK: Was not.
- KM: Not that you ever saw anybody?
- PK: I never did.
- KM: You know, you can see that they must have at one time had the gate? You know the hā...

PK: Yeah.

KM: But?

PK: Maybe in my mother's younger days, but not in my time.

KM: Because Mokuaikai mā, yeah, that Kahananui, Kupihē them?

PK: Yeah.

KM: Then you came into I guess Keanaaina?

PK: Palakiko.

KM: Palakiko, yeah. Kamaka mā, Keanaaina, even tūtū Kanakamaika'i was still...

PK: Yes.

KM: And then your grand-uncle Akona? His time?

PK: Yeah. His time.

KM: Was he using here, or...?

PK: He was using here.

KM: He was using here, Aimakapā, yeah. Akona?

SB: There was a house up here. Who's house was that, that was in here?

PK: That's my grandpas house.

KM: Akona's one?

PK: Yeah. The two story building.

KM: That's right. When Akona had the...

PK: He had the lease for the pond.

KM: Yes. Who was it Pedro or Palacat them were over here too, or not?

PK: Yeah, the old man Pedro. The other one was Lorenzo.

KM: Lorenzo, oh. You had said, had one woman?

PK: Felix used to live in the back here, but he eventually moved.

KM: Over to that side? By the heiau side, yeah. And the woman Filomina?

PK: Filomina was in the front there.

KM: Inside?

PK: Inside that, where the church was built. On the Kohala side of that.

KM: 'Ae, okay. We'll try look at some of those places when we go in. I should take a photo here... [inaudible talking in background]

SB: ...Out at the point you can see a part of a wall that goes along that point.

PK: Yeah. Had one path, you know, where somebody had.

SB: That was just a path?

PK: Yeah, so we could walk.

KM: And you said, where the openings in this small pond wall?  
 PK: Had gates you know.  
 KM: There were gates, yeah. The house that was here?  
 PK: You see where that dry coconut stuff is sticking up over here? Right on the Kohala side, over here this side.



***Portion of 'Aimakapā Fishpond (coconut tree stump—in circle at center of photo, marks location of former house site) (KPA Photo No. 1345)***

KM: Oh, right there, okay. So that was the two story house right there? Okay.  
 SB: The foundations are still there.  
 PK: Yeah. They had somebody staying there, but they burned the house down. Yeah, there's the house there, the house was further in the back... [inaudible] Where the wall was. It fell over...  
 KM: So you folks would take canoes from this side, go over?  
 PK: Yeah.  
 KM: And this pond here, how? They drag net, or how did they catch the fish here?  
 PK: They would surround.  
 KM: Surround net. What kind of fish?  
 PK: Awa, mullet, you know 'anae.

KM: Those were the primary?

KM: And we had some moi, and 'ō'io.

KM: The water in this pond today, before?

PK: It was a little more crystal before.

KM: A little more clear, crystal clear?

PK: Yeah. From standing here you could see, you know.

KM: You could see shadows, the bottom?

PK: You could see the color of the seaweed.

KM: 'Ae. The bottom.

PK: Yeah, the bottom. But now, you know it's a time, you know, it's different.

KM: Yeah. You can smell too a little bit. It's not healthy.

PK: And looking this way, you could see...

KM: Looking mauka?

PK: Right through the trees, because of the animals that they had down here.

KM: Like you said before, was ahuwale, you said wide open? You could see all?

PK: Wide open, yeah you could see through.

SB: Peter, what about the house settlements and all that were up on top of that 'a'ā flow. Do you know anything about those?

PK: You mean the grave sites?

SB: Not the grave sites but just, like the big boulder up there. You know the big boulder?

PK: Yeah.

SB: Down here along the front there, is a lot of platforms for houses and walls and things.

PK: Actually, no, it's just for the kind, sites, people who come from up and stop.

KM: Look?

PK: Yeah, and look down.

KM: This must be the old kind of stuff, similar to your time when we were out by Sites K-8 and 9 too. More old?

PK: Yeah. It more like planters and sites where people would stop.

KM: Yeah, yeah.

PK: Kani 'oia ka leo.

KM: Kani ka pū [chuckling]. This black bird, that's alae or what?

PK: That's the only name I know. Because of it's color, eh.

KM: They were here before?

PK: Oh yeah, long before the ducks left here. When the ducks came, you know, they used to mingle together.

KM: So what, did you folks ever eat those birds?

PK: No, not that bird, the duck yeah.

KM: Was the Hawaiian kōloa, or outside foreign, kind kōloa?

PK: Outside.

KM: Outside.

PK: Yeah, we would wait, just about winter, November, then they would see them coming in. Actually they would come from the ocean side.

KM: 'Ae. Come in.

PK: Yeah, and then, you know. But then you could see 'em, there were hundreds.

KM: Plenty?

PK: Now, they don't even come.

KM: No, pau.

PK: Even the nēnē, sometimes you would find them down here.

KM: When you were young?

PK: Yeah. It would come, when was it? Last month I think, we saw one.

KM: One nēnē?

PK: Yeah. In Kaloko pond, by the wall.

KM: Oh yeah.

PK: Me and my nephew was going work, and then I look at him, I told him "hey, that's one nēnē!" Then we walk, over here it was standing on the wall. Then when we went closer he flew away, he flew out and then, I don't know, somehow wherever he went.

KM: I wonder if he's coming from, you know, they brought some nēnē into the hotels north side, yeah?

PK: Yeah, they have. I don't know what they doing, but.

KM: Breeding program or something.

PK: It wasn't big though, he was kind of small.

KM: A young one maybe.

PK: So I told him that one looked like a baby, because I know what a big one look like.

KM: Oh, good.

PK: It's too bad the ducks stopped coming and the nēnē. You know, quite a few birds stayed away, over time, and now all you see is this black one.

KM: 'Alae ke'oke'o?

PK: Yeah.

KM: Get the white mark on the ihu...

Group: [recorder off, drive further along 'Aimakapā – stop at another kahua in the pond]

PK: Was to put the lau, put the throw net. They would put them on that. That's all I think it do, other than that, whatever had there.

KM: And on this pāhoehoe flats, are there some more of the poho where they make bait? Were there petroglyphs that you've seen?

PK: Oh yeah. Actually not many, because here you know, never had much.

KM: To pound.

PK: But out there, you know, they had plenty hā'uke'uke, whatever.

SB: This was a pretty major fishing area, right? I mean there's a lot of battering out there and cups and things.

PK: Yeah, they had, but you know, not as much as where out front there. But they would take their own rock, though.

KM: 'Ae. They make their own poho?

PK: Yeah. The people that, you know, made over here, mostly for the 'ō'io.

KM: Was this an 'ō'io ground out here?

PK: Yeah, all along. They had more sand on the bottom.

KM: That's right. Good the 'ō'io like that when get sand on the bottom.

PK: Yeah, not like now, with all the rock.

KM: Those storms, even the '46 tsunami, '60, '59 you were saying, it changed?

PK: Everything started to change.

KM: Nice the stories though, about the old man Kanakamaika'i them and stuff, when they go out surround you know and what.

PK: Yeah well, they surrounded with net and supplied everybody.

KM: Yeah, the whole community, yeah...

Group: [approaching area where houses formerly stood in Honokōhau Iki]

PK: The name was Filomina.

KM: Filomina, that's how. Because you see old man Punihaole mā, their kūpuna were the same kūpuna with some of them, with Kanakamaika'i and them. That's how they were pili to down here.

PK: Yeah. That's why they were always down here.

KM: In fact, you remember uncle Lowell Kanaka Punihaole?

PK: Kanaka.

KM: That's his sister. Filomina was his sister also.



PK: Yeah, that's all I remember her name.

KM: This house site in here, do you know what or is this the church or?

PK: Yeah, but actually the church was back there.

KM: Back a little further over.

PK: I don't know if they had moved 'em over here, because I know he had a big house.

KM: Stan, this wall coincides with a site number on the map, this enclosure here?

SB: Yeah.

KM: What one, do you know?

SB: Hmm, yeah.

PK: I think the church was back there.

SB: This enclosure must be Site H-5.

KM: Its Site H-5, and Site H-6 is the church?

SB: Yes.

KM: And that's closer to where Filomina was staying also?

PK: The old lady used to have an old shack over there.

KM: Yeah, okay.

PK: I remember the lady, but you know.

KM: No one lived here in your life time though, was pau?

PK: Was pau, yeah.

KM: And what you were saying?

SB: This was William Kahale's house site.

KM: Okay.

PK: There was a man named Kamiki. [thinking] His name was Kamiki... [thinking]

KM: Not Ka'aikalā though?

PK: No.

SB: Kahale died in 1911. His grave is up there, his is the only one that has a name marked on it.

PK: Yeah, this one was buried by missionaries, you know. They knew about it.

KM: Kahale, the hale was down here and his...?

PK: Yeah, Kahale. But they have one, you know, they had this man named Kamiki. That's the same time with Kahele, they were in some kind...

KM: Pili or what?

PK: Yeah. Because I knew, I had one uncle named Kamiki. He died not too long ago.

KM: Oh. These houses though, what you had said before when we met, when the war came, World War II broke out, the families had to go mauka?

PK: Anyway, the families disappeared before that.

KM: Before then even, yeah. But like, Kanakamaika'i would still come down, but then the war broke out, pau, they went ne'e mauka.

PK: Yeah, they eventually, you know they kind of stayed away from it.

KM: Yeah. Oh, okay.

PK: To coincide with the Pais.

KM: Yeah.

PK: Kepā, I used to go around with one guy named Kahele.

KM: Ah. Well one side, the Kahele family, they're Kapu-a people, you know out south Kona, past Miloli'i?

PK: Yeah. Oh, the Kahele, I knew came from that side.

KM: Yeah, Mona's husband, or the brother in-law. Mona, the husband, John I think, John.

PK: Keoni.

KM: He was hānau out at Kapu-a?

PK: Yeah, I only know his name by Keoni they never called him his English name...

Group: [drive to 'Ai'opio vicinity, discuss pond wall alignments]

KM: These small ones in here, you were saying, is this more recent stuff?

PK: Yeah. Actually when you looking up it's all modified, new ones. Actually what had in the old time, only that and one more over here and that was it.

KM: So at 'Ai'opio, so these smaller ponds when the guys were living out here, in the '60s, '70s like that?

PK: Yeah. Then they started to erect new ones.

KM: Yeah, little traps or holding ponds?

PK: Yeah. They would keep the i'a alive and the 'ōpelu and whatever.

KM: Yeah, you know you see where they put the coconut tree behind the heiau?

PK: Yeah.

KM: Was the house, where was the house in relationship to there? Was it on the other side?

PK: On top the hill.

KM: On top, right on the rise there.

PK: On top.

KM: Who's house was that.

PK: I don't know.

KM: Pai mā were living back here?

PK: In the back there.

KM: In the back here, yeah. It's too bad you know, if only we had spent time. Been able to go talk with tūtū Kanakamaika'i. He passed away in '61, you know and...

PK: Nobody really gave...really visualized what would have been.

KM: Yeah. Even uncle Joe Kahananui, if we had done good interviews with him, come on the 'āina.

PK: Yeah, you could have had more detail.

KM: Yeah. At least we get, you know, little bit you share, someone share a little something, but you know.

PK: In our time we only wanted to remember whatever we had.

KM: Your responsibility, the things you were doing, yeah?

PK: Yeah. Whatever was to come, you know, that is what we had adapted to, and forgetting about...

KM: Wā ma mua?

PK: Yeah, the real treasures.

KM: At least you keep some, a little bit, you share a little bit here and there.

PK: Yeah, whatever little bit you had, that's all you can mālama, everything eventually will... [gesture down with hand]

KM: Loose.

PK: Yeah.

KM: Gone. Well good, mahalo!

PK: I love it...

KM: Mahalo, aloha! [end of interview]

On November 1<sup>st</sup>, 2002, Mr. Keka gave his verbal release for the three interviews in which he participated. In our discussion regarding the information which he had shared, he observed:

"I've shared what I can remember, and brought the work to here. Now, the future guys will have to add their own history..." (pers. comm. P. Keka, November 1, 2002)